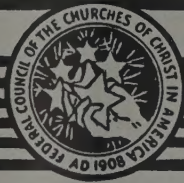


FEDERAL COUNCIL

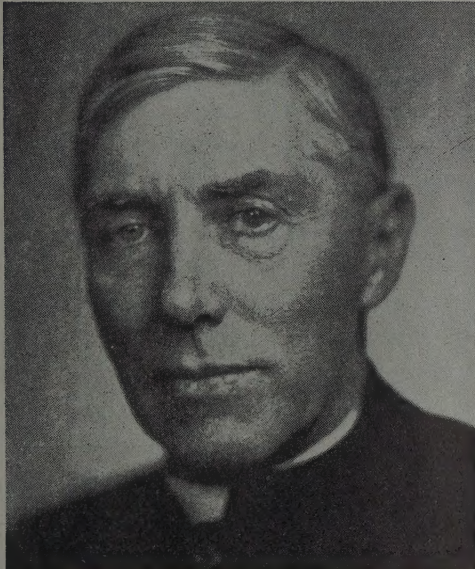
Bulletin

VOL. XXVI, No. 1

JANUARY, 1943



NEW OFFICERS OF THE COUNCIL



Rt. Rev. Henry St. George Tucker, newly elected President of the Federal Council



President J. McDowell Richards, Columbia Theological Seminary, Decatur, Ga., newly elected Vice-President of the Federal Council

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL'S DEPARTMENT OF EVANGELISM
New York, N. Y. January 12, 1943

AMERICAN MEMBERS OF THE PROVISIONAL COMMITTEE
OF THE WORLD COUNCIL OF CHURCHES
New York, N. Y. January 19, 1943

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE
COMMITTEE
New York, N. Y. January 22, 1943

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Ill. February 7-12, 1943

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA,
GENERAL ASSEMBLY
Dearborn, Mich. May 26, 1943

PRESBYTERIAN CHURCH IN U. S., GENERAL ASSEMBLY
Montreat, N. C. May 27, 1943

PRESBYTERIAN CHURCH IN THE U.S.A.
Detroit, Mich. May 27, 1943

REFORMED CHURCH IN AMERICA, GENERAL SYNOD
Pella, Iowa June 3, 1943

NORTHERN BAPTIST CONVENTION
Denver, Colo. June 15-20, 1943

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Federal Council Bulletin

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ROSWELL P. BARNES, *Editor*

AENID A. SANBORN, *Associate Editor*

BENSON Y. LANDIS, *Managing Editor*

CHARLES S. MACFARLAND, *Book Review Editor*

Contributing Editors:

JESSE M. BADER	GEORGE E. HAYNES
SAMUEL MCCREA CAVERT	SEWARD HILTNER
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DEANE EDWARDS	HENRY S. LEIPER
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	L. FOSTER WOOD

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVI, No. 1

JANUARY, 1943

THE EDITORIAL OUTLOOK

For Health and Strength and Peace

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, thy children, such a consciousness of thy indwelling presence as may give us utter confidence in thee. In all pain and weariness and anxiety may we throw ourselves upon thy besetting care, that knowing ourselves fenced about by thy loving omnipotence, we may permit thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

The Responsibility of the Council

In his acceptance of the presidency of the Federal Council at Cleveland Bishop Tucker defined succinctly the basic role of the churches and the particular responsibility of the Council. The multiplicity of immediate and urgent tasks together with the drastic program adjustments necessitated by the war make it imperative that the churches keep clearly in mind their essential purposes. We therefore quote the following portion of our new President's statement:

"The situation in which we find ourselves today imposes an unparalleled responsibility upon the Christian Church. Whatever may be our attitude toward war in general, we cannot as Christians be indifferent to the issues that are involved in the present world struggle. At the very least the possibility of maintaining our Christian standards in human society depends upon the defeat of those who openly and defi-

antly repudiate them. We cannot, however, assume that victory in war, however essential it may be for opening up the opportunities for a Christian world order, will of itself bring that order into being and make its permanent maintenance possible. The new and better world for which we hope depends upon the moral and spiritual qualifications both of those who will have the responsibility of leadership and of the people whom they represent. These moral qualifications do not spring naturally from our human nature. They are implanted and nurtured in our nature by God. The special responsibility of the Christian Church is to coöperate with God in bringing His power and guidance to bear upon men and women both as individuals and as members of a corporate whole, so that they may be qualified to work out a Christian solution of the problems involved in bringing about a new and better world.

"One requisite for the performance of this function by the Church is such a degree of unity and coördination among its various branches as will enable it to present a united front and to make a united impact upon the world. The Federal Council, as I understand it, is an agency whose purpose is to aid in coördinating the aims and activities of a large number of branches of the Christian Church in the United States. If the attainment of a new and better world depends upon such coördination, it is obvious that the work of the Council is of peculiar value in the present situation."

On Mental Illness

It is very seldom that we editorialize about a book. But the publication of *Mental Illness: A Guide for the Family* by the Commonwealth Fund fully merits such notice. It is a rare family that does not have intimate contact with a mentally ill person at some time in its life, for on any one day there are about a half million persons in the United States sufficiently sick to be hospitalized. Yet much of the anguish, shame and suffering of relatives and friends may be offset by knowledge: of the essentially simple facts that mental illness is illness, that hospitals even in these crowded days do give effective care and treatment, that nearly half of all mental patients improve or recover. We call special attention to the review of the book in this issue.

The Biennial Meeting in Retrospect

In attendance, in sustained interest and in significant decisions the Biennial Meeting of the Federal Council, held in Cleveland last month, registered the best advance yet made in church coöperation in America.

From the standpoint of organization for effective unity the chief outcome was the endorsement of a plan for uniting the Federal Council and the seven other interdenominational agencies, which function in more specialized fields, in a single inclusive council of the churches of the United States and Canada. The gathering in Cleveland was itself a visible illustration of the possibilities of such a plan, for seven of the agencies met jointly in several sessions, considering common interests of great moment. While details of the constitution for the new inclusive council have still to be perfected, while some of the agencies concerned have not yet taken action, and while the whole project must be submitted to the boards and governing bodies of the denominations for final ratification over a period of perhaps three years, there is unmistakable evidence of a spirit of unity which affords high promise for the future.

From the standpoint of public interest the event of most importance at the Biennial Meet-

ing was the adoption of the declaration on "Our Heritage of Religious Freedom." The timeliness of the statement could hardly be exaggerated. The popular interest in the "four freedoms" has pushed the question of religious freedom to the forefront of thoughtful discussion in circles that have long taken religious freedom too easily for granted. The Federal Council's declaration, also adopted in the same week by the Foreign Missions Conference and the Home Missions Council, is certain to stand as a fundamental platform of the coöperating churches for many years to come. It is a forceful and forthright interpretation of the basic meaning of religious freedom in the contemporary world. It challenges, with dignity and positiveness, the claim of any religious body to a monopoly in any part of the world. The statement has particular pertinence in view of recent assertions of leaders of the Roman Catholic Church that it should have exclusive opportunities in Latin America.

The treatment of the war naturally awakened much discussion. The statement on "the issues at stake in the war" will hardly satisfy those who hold the most extreme views on either side—either (1) those who would like to see the churches forget their own distinctive mission during the emergency and become a virtual appendix to the government, or (2) those who are unwilling to have military force used for any purpose whatever. The statement, however, may fairly be regarded as expressing the prevailing "central mind" of the coöperating churches. It does not attempt to answer all the difficult problems of the relation of the Church to the state in time of war—a new commission made up of Christian scholars has been asked to undertake a long-range study of these problems. The present statement confines itself to one point—an analysis of the difference which a victory of the United Nations or an Axis victory would make from the standpoint of the social and political objectives to which Christians are committed.

Subsequent pages of the BULLETIN give a report of these and other aspects of the Biennial Meeting. The report as a whole may fairly be regarded as a cross-section of Christian thinking in America today.

Religion Among War Prisoners

The Church lives among the prisoners of war. Moral and spiritual hazards abound behind barbed wire quite as much as in the combat and training areas. Instead of being cut off from life, the prisoner is forced to face life's deep and searching questions. Prolonged idleness is terribly demoralizing to the man who has no inner resources. Therefore, under even the most adverse circumstances Christians want the Church.

The Ecumenical Commission for Chaplaincy Service to Prisoners of War, related to the Provisional Committee of the World Council of Churches, with headquarters in Geneva, has recently published a booklet, "The Churches of the Captivity," which tells an inspiring story of what is being done in the prison camps in Europe. Men are committing their lives to Christ, regular worship services are conducted. The sacraments are administered and the Bible is being studied. Some men are becoming candidates for the ministry of the Church and are reading books recommended by theological faculties. Photographs and skillful drawings of chapel chancels reveal the painstaking and successful efforts of the prisoners to transform crude buildings into religious sanctuaries. A photograph of one Anglican chapel, for example, shows expert wood carving. Doubtless our own Americans who are prisoners in the Far East are showing like devotion and ingenuity.

The visits of pastors of neutral nations or of the detaining nation remind the prisoners that the Church cares and that it is with them. Pastor Fritz Soderberg, an American, pastor of the Lutheran Church at Grosvenor Dale, Conn., who is working among the German prisoners in Canada, reports the deep gratitude of some of the men for a visit from a pastor from the outside world. Services are being conducted regularly in some of the camps in our own country by pastors from the neighboring communities.

The truly ecumenical nature of this work, transcending the barriers of nation and race even in war time, may do more than we realize to prepare the way for reconciliation and a renewal of normal fellowship through the churches when the war ends. The Church as such is in-

volved in this ministry as it was not in the last war. Here is another instance of the strengthening of the ecumenical movement in the depth of the world's crisis.

Close coöperation with the War Prisoners' Aid of the Y. M. C. A. is contributing to the development of a pattern of mutually helpful relations between the churches and the Y. M. C. A.

The Church in Japan

Little news is available concerning recent developments in the churches in Japan. Such reports as do come now are radio broadcasts from Tokyo relayed to the American public by the Federal Communications Commission in Washington or by some news or radio agency which picks up the broadcasts. Obviously they are censored and edited at the source to assure that they conform to the policy of the Japanese government.

A recent broadcast announced that the denominations have all been dissolved and merged in the Church of Christ in Japan. It will be remembered that this Church of Christ in Japan, organized in 1941, represented a large measure of unification of the 34 existing denominational bodies. They were grouped into eleven blocs, which were expected to be dissolved eventually but not so soon as this. The recent announcement may therefore be interpreted as indicating either that outside pressure has coerced the churches or that their closer coöperation has revealed an unexpectedly large measure of common interest and belief. Both factors must be taken into consideration.

The inadequacy of available information and also other considerations arising from the war situation make it hazardous to say much now about the Christians in Japan. But it should be said that missionary authorities who know the Japanese well are not disturbed by the recent reports concerning the Church. Moreover, this is certain: Now that other means of communication are so unsatisfactory it becomes increasingly important that our comrades in the faith in Japan be kept constantly in our prayers.

The Council's New Officers

THE Council's officers, chosen for a two-year term, were unanimously elected by the Council at the Biennial Meeting, and the President and Vice-President installed at an impressive service in Trinity Cathedral. Participating in the service were the retiring President, Dean Luther A. Weigle of Yale Divinity School; the retiring Vice-President, Dr. Albert Edward Day of Pasadena, Calif.; Metropolitan Antony Bashir of the Syrian Antiochian Orthodox Church; Dr. John R. Mott, a former Vice-President; and Bishop Ivan Lee Holt, a former President. Dean Weigle's presidential address was delivered at the service.

The new officers are as follows:

President—The Rt. Reverend Henry St. George Tucker, of Richmond, Va., Presiding Bishop of the Protestant Episcopal Church. Bishop Tucker began his career in the Church as a missionary in Japan. In 1912, following six years as President of St. Paul's University, Tokyo, he was elected to the office of missionary bishop and was consecrated in Kyoto. During the first World War Bishop Tucker served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan. In 1923 he resigned on account of ill health and returned to America. Shortly thereafter he became Professor of Pastoral Theology in The Theological Seminary at Alexandria, Va. He was elected Bishop Coadjutor of the Diocese of Virginia in May 1926 and a year later became Bishop of that Diocese. He was named Presiding Bishop at the General

Convention of the Protestant Episcopal Church in 1937 and will continue in that post until October 1943.

Vice President—Dr. James McDowell Richards of Decatur, Ga., President of Columbia Theological Seminary. He is one of the younger leaders in the Presbyterian Church in the U. S., having graduated from Davidson College in 1922 and received degrees at Princeton University, Oxford University (on a Rhodes scholarship), and Columbia Theological Seminary. He held pastorates in Georgia before being called to the presidency of Columbia Seminary in 1932. Dr. Richards is President of the Board of Trustees of Davidson College and has been a member during the past biennium of the Federal Council's Executive Committee.

Recording Secretary—Dr. Charles H. Sears (re-elected). Dr. Sears is General Secretary of the New York Baptist City Society. He has been Recording Secretary of the Federal Council since 1938.

Treasurer—Mr. Harper Sibley of Rochester, N. Y. Mr. Sibley holds degrees from Harvard University and New York Law School and the honorary degree of Doctor of Laws from Hobart College. He is a director of several banks, of the New York Life Insurance Company, of the Western Union Telegraph Company, and several other corporations, as well as an agriculturist. He is a former President of the Chamber of Commerce of the U. S., of the Rochester Community Chest, of the United Service Organizations, and has had wide experience in the work of the Y.M.C.A. and other community service agencies.

The Liquor Problem

THE Executive Committee at its meeting on November 27, adopted the following statement concerning the liquor problem. *It was incorporated in the report of the Business Committee of the Council's Biennial Meeting.*

In wartime there are certain tendencies toward increased consumption of beverage alcohol, and also an aggravation of the problem of drunkenness. These tendencies have been reported in numerous expressions of concern by many churches and other responsible civic groups. Drunkenness presents us with important physical, social and psychological problems. Medical opinion has emphasized the importance of these problems. The Church, above and beyond these factors, recognizes moral issues in connection with the use of beverage alcohol, and its own obligations to consider and recommend proper educational, legislative and other social measures.

Therefore Be It Resolved,

(1) That there should be federal legislation enabling the President, the Secretaries of War and of the Navy to use the Federal law enforcement agencies to deal with the problem of drunkenness and to control the distribution of beverage alcohol, whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production.

(2) That there should be further governmental action reducing the volume of beverage alcohol available for consumption, along with many other consumer's goods, by diverting raw materials and supplies, and thus freeing labor and productive and distributive capacity.

(3) That legislatures of the states permitting the sale of beverage alcohol should strictly regulate, and decrease, the hours when it may be sold, both by package and for consumption on the premises, the hours and intervals to

be chosen in the light of British experience with this effective method of reducing consumption and increasing industrial efficiency.

(4) That the federal and state governments should generally adopt tax programs that encourage the dilution of proof spirits and fortified wines, thus presenting an incentive of reduced taxation to distributors, and thereby reducing the total volume of alcohol consumption.

(5) That the federal and state governments should extend, or begin, programs of education for the general public as to the nature of beverage alcohol and its effects on human life, through their public health and allied agencies.

(6) That the churches should undertake a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life.

Inter-Agency Coöperation at Cleveland

IN addition to the business sessions of the Federal Council's Biennial Meeting, the actions of which are reported on other pages of the BULLETIN, the Council joined with other interdenominational agencies in united sessions extending over two days. These other agencies likewise held separate business meetings either of their plenary bodies or of important commissions, most of them on the days preceding the united sessions. Coöperating in this enterprise along with the Council were the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women and the United Stewardship Council.

The united sessions, planned by a joint committee representative of the several agencies, revealed a wide range of common interests. Two purposes were served: First, the need for the service and ministry of the churches was analyzed and described both comprehensively and in detail; second, the work being done by the churches in the effort to solve the problems and meet the needs was reported.

Major attention was devoted in the joint sessions to the wartime service program of the churches. It was surprising to many of the delegates to learn what an adequate organizational provision had already been achieved by the churches for the fulfilling of their emergency responsibilities. In several cases the responsibility is shared by two or more of the interdenominational agencies. The Christian Commission for Camp and Defense Communities is constituted by the Home Missions Council, the Federal Council, the General Commission on Army and Navy Chaplains, and the International Council of Religious Education; The Commission on Aliens and Prisoners of War is constituted by the Home Missions Council and the Federal Council with the coöperation of the Foreign Missions Conference; The Committee on Foreign Relief Appeals in the Churches is constituted by the Foreign Missions Conference and the Federal Council. These commissions and others achieve a clearance of their programs through the Coördinating Committee for Wartime Service.

The reports presented to the joint sessions indicated

an encouraging progress and substantial achievement, but it was clear that at many points the churches have not accomplished nearly as much as the situation calls for. There is great need for more adequate resources and for better coördination not only of interdenominational effort but especially of the programs of the several denominations.

One of the outstanding addresses was delivered by Honorable Francis B. Sayre, former High Commissioner to the Philippines. Mr. Sayre, speaking on the subject "The Rebuilding of a Shattered World," stressed the importance of moral and spiritual factors. This emphasis was especially appreciated by the delegates because of the speaker's experience and practical work in international economic and political relations. Many delegates expressed commendation of Mr. Sayre's following his address with prayer.

Honorable Charles P. Taft, Assistant Coördinator of the Federal Security Agency, gave an encouraging and instructive report of the work of governmental agencies in congested areas and new camp and defense communities, emphasizing especially the social services provided and the program for the improvement of moral conditions. Mr. Taft's statement imposed a heavy responsibility upon the churches. The needs which he presented are so great that it is obvious that governmental agencies alone cannot meet the situation. Serious deterioration in the social life of many communities will inevitably set in unless private agencies do their part. He emphasized the importance in a democracy of the voluntary initiative and functioning of the normal community agencies. This, according to Mr. Taft, is essential for the preservation of our democratic liberties.

Dr. Gordon A. Sisco, General Secretary of the United Church of Canada, delivered an address on "The Bases of a Just and Durable Peace" in which as a friendly neighbor he pointed out that one of the hazards for the post-war period lay in the temptation of the United States to swing in extreme reaction from the discipline and accepted responsibilities of wartime into a political regime and a national behavior of social irresponsibility, not only at home but in international relations. Dr.

Sisco also raised a pointed question with regard to the recognition of Admiral Darlan and pointed out that if such a policy of expediency were to become an established practice it might lead to other steps of compromise which would be demoralizing, especially among the peoples of Europe, many of whom are already skeptical concerning the professed idealism of nations in their war objectives.

An urgent appeal to take the chaplaincy service in the armed forces more seriously was presented by Chaplain George F. Rixey, Deputy Chief of Chaplains of the U. S. Army. Chaplain Rixey reported that the opportunities for religious service through the chaplaincy are unprecedented and that the chaplains now in service are rendering a ministry of the utmost value. Denominational executives responsible for recruiting chaplains from their churches conferred with Chaplain Rixey and it was widely reported that a new impetus had been given to the enlistment of more pastors. The resolution of the Federal Council on this matter is reported elsewhere in these pages.

The address which aroused perhaps more discussion than any other delivered in the joint sessions was that of A. Philip Randolph, International President of the Brotherhood of Sleeping Car Porters. He spoke on the subject "Problems the American Negro Faces in Labor and Industry: What Can Christians Do?" but he dealt also with the whole problem of the status of the Negro in American life. His challenge to the Church was quite as direct as to any other community group. He predicted that unless the problem of race relations could be dealt with more adequately there might be after the war a spread of interracial violence both in this country and internationally which would be devastating.

Another feature of the coöperation between the various interdenominational agencies was a service of ecumenical worship in the interest of Christian unity and evangelism, which was held at the Euclid Avenue Baptist Church. Representatives of the various agencies participated. There was a colorful procession of delegates and local clergy and Bishop Arthur J. Moore delivered an address on the subject "The Gospel Is Adequate."

New Council Members

Three new communions were received into full membership in the Federal Council of Churches at the Biennial Meeting in Cleveland. The three bodies are the Presbyterian Church in the U. S., the Church of the Brethren, and the Ukrainian Orthodox Church. The first two named denominations had already been authorized to send their representatives to the Federal Council's Executive Committee, but not until the Council took formal vote were they received into full membership.

The third body, the Ukrainian Orthodox Church, is the second of the Orthodox communions to be identified with the Federal Council. The Syrian Antiochian Orthodox Church of North America joined the Federal Council four years ago. The addition of these two Orthodox communions to the membership of the Federal Council emphasizes a trend in evidence elsewhere throughout the world—the closer coöperation and fellowship between the Orthodox churches and the other non-Roman churches of the world. Other Orthodox bodies have accepted membership in the World Council of Churches, in process of formation.

Historical notes on the Church of the Brethren and the Presbyterian Church in the U. S. were previously published in the BULLETIN on the occasion of their acceptance of the invitation of the Federal Council to join it.

Gifts to Religious Bodies

Dr. Harry S. Myers, secretary of the United Stewardship Council, Hillsdale, Mich., has made a special compilation of total and per capita gifts to sixteen Protestant bodies for which data were published in the years 1920-1942 inclusive. (Fiscal years vary considerably, and the 1942 reports are those compiled and published this year, and are obviously not for the calendar year, 1942.)

GIVING TO 16 RELIGIOUS BODIES

<i>Year</i>	<i>Total Gifts All Purposes</i>	<i>Inclusive Membership</i>	<i>Per Capita Gifts</i>
1920	\$214,920,167	12,260,340	\$17.53
1921	281,173,263	17,459,611	16.10
1922	345,995,802	18,257,426	18.95
1923	415,556,876	18,866,775	22.03
1924	443,187,826	19,245,220	23.03
1925	412,658,363	19,474,863	21.19
1926	368,529,223	17,054,404	21.61
1927	459,527,624	20,266,709	22.67
1928	429,947,883	20,910,584	20.56
1929	404,002,130	20,595,297	19.62
1930	441,452,140	20,050,097	22.02
1931	418,075,262	20,837,238	20.06
1932	362,494,431	21,450,100	16.90
1933	320,364,719	21,838,882	14.67
1934	256,803,496	21,839,702	11.76
1935	270,713,425	22,137,108	12.23
1936	260,528,279	22,215,053	11.73
1937	282,185,397	21,760,065	12.97
1938	292,554,197	20,909,900	13.99
1939	307,869,670	22,344,420	13.78
1940	300,729,446	23,108,377	13.01
1941	351,390,831	23,671,660	14.84
1942	350,807,172	23,120,929	15.17

Our Heritage of Religious Freedom

(Adopted by the Federal Council of the Churches in Biennial Session, December 11, 1942; also ratified concurrently by the Foreign Missions Conference and the Home Missions Council.)

THE struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also coöperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to

those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the

American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

Coöperation Between Protestants and Catholics

(Adopted by Federal Council, December 11, 1942)

We rejoice in the evidences of growing collaboration between Protestants and Roman Catholics in various countries in the problems of reconstruction after the war.

In countries occupied by the Nazis, Catholic and Protestant leaders are coöperating in their resistance to tyranny and the attempted invasion of spiritual freedom by the state. In Great Britain a joint committee has been created representing the Roman Catholic Sword of

the Spirit Movement and its Anglican and Free Church counterpart, the Religion and Life Movement. In this endeavor, supported by Cardinal Hinsley, the Archbishop of Canterbury and the Moderator of the Free Church Federal Council, Protestants and Roman Catholics are pledged to "work together through parallel action in the religious field and through joint action in the social and international field." In the United States Protestants and Roman Catholics have been giving much thought and study to the bases of a just and durable peace. Although each group has conducted its studies separately, there is agreement in their thinking on many points.

We record the desire and the readiness of the Federal Council of the Churches of Christ in America to coöperate with the Roman Catholic Church in the United States in a mutual effort for the welfare of society as a whole and, in such ways as may prove possible, to bear common testimony to the guiding principles of the Christian faith in relation to the postwar world.

The Issues at Stake in the War

(Statement Adopted by the Federal Council of Churches in Biennial Session, December 11, 1942.)

A YEAR ago, immediately following the entrance of the United States into the war, the Federal Council of the Churches of Christ in America, through its Executive Committee in special session, made a statement of its position. That statement pointed out that our country had entered the war in order to "preserve the ideals and institutions of free men," and affirmed our determination to defend our heritage of freedom and democratic ideals "from the menace of rival systems from without and from the degradation of abuse or neglect from within." The statement also outlined the responsibility resting upon the churches to minister to a people now standing in special need of moral and spiritual resources, to care for those suffering from the war, to provide chaplains for the men in the armed forces, to keep the spirit of the nation true to Christian standards, and to maintain within the Church an ecumenical fellowship with all Christians everywhere.

The Federal Council, assembled in plenary session for the first time since the outbreak of the war, now adds to the earlier message a special statement concerning the issues which, it has become increasingly clear, are at stake in the war, and for which great numbers of young men in our churches are prepared to undergo great sacrifices, even—if necessary—the sacrifice of their lives.

We do not regard the present war as merely a conflict between national self-interests or rival imperialisms. If the war could be fully described in these terms, the Christian Church, as a supra-national ecumenical fellow-

ship, might have little or nothing to say about the issues at stake. Beneath the conflict of nations we discern a crisis of civilization itself—a conflict of moral ideas and of two different conceptions of the meaning and end of human existence. In this conflict the Christian Church has a valid and inescapable concern.

Although we may differ in our appraisal of the historical factors that have produced the war, we are agreed that its outcome will gravely affect the future opportunity of Christians to achieve social and political goals consonant with Christian principles. The triumph of the Axis powers, according to their own definition of their objectives, would mean a deliberate effort

- (1) to subject every realm of personal freedom to the tyranny of the state;
- (2) to substitute the arbitrary decisions of a dictatorship for an ordered regime of law and justice;
- (3) to establish the domination of an alleged master-race in place of a democratic fellowship of races;
- (4) to deprive free nations of their own governments and make them vassals of a supreme military power;
- (5) to exercise such an exclusive control over the education of youth as to impose the entire totalitarian philosophy upon them.

Such avowed aims as these are not merely un-Christian; they are positively anti-Christian. They frankly repudiate the best elements that Christianity has contributed to the shaping of civilization. If such aims should now become fortified by the military victory of the Axis nations, the result would be an incalculable set-

back to those who seek such Christian objectives as the following:

- (1) to maintain responsible freedom of thought, freedom of conscience, freedom of economic opportunity, freedom of worship and of religious life;
- (2) to establish for all men a system of justice based on law;
- (3) to develop a brotherhood of equal opportunity for all races;
- (4) to work for a political world-order which shall more fully express the unity of mankind as one family of God;
- (5) to educate youth in the understanding of Christian objectives and personal commitment to them.

We do not hold that these Christian goals would become wholly impossible in the case of an Axis military victory; God has ways of working that are beyond our human limitations. He has used for His Kingdom the loyal witness of Christians even in the face of the worst tyranny. But we are obligated as Christians to exercise such foresight as He has given us to make practical decisions in the light of our best understanding of the moral consequences and in accordance with the dictates of conscience.

We do not hold that a victory of the United Nations would, in itself, guarantee the achievement of any Christian goals. Their achievement, which is the essential victory for which Christians strive, depends upon the acceptance of the will of God in the hearts of men. But we are convinced, beyond any room for doubt, that the external conditions will be vastly more favorable to working for Christian social objectives in the event of the military success of the United Nations than in the event of their defeat. A victory of the United Nations would at least afford in many lands a degree of freedom in Christian service of which—so far as human eye can see—an Axis victory would rob us. No thoughtful Christian, therefore, can be indifferent to the outcome of the war.

We make our judgment with the greater confidence because we know that in Axis nations themselves there are many Christians who hold the same view, who see as clearly as we the radical contradiction between Christianity and Nazism, and who share with us the conviction that the triumph of Nazi principles would be a disaster to ecumenical Christianity. The triumph of an unqualified nationalism, such as is rooted in the state Shintoism of Japan, would be likewise hostile to the ecumenical idea.

As Christians we take our stand not as the mouthpiece of any national cause but as members of a worldwide fellowship. We, therefore, renounce hatred and vengeance for the people of the lands with whose governmental regimes our nation is at war and we commit ourselves to working for a just and durable peace as the outcome of the victory of righteousness that we seek.

We recognize that whatever the issues of war may seem to be there are some sincere Christians who believe that force is never permissible to resolve them. The Federal Council in adopting this resolution does so without denying the right of Christians to adhere to that position, recognized by the Oxford Conference of 1937 as one of those which true Christians may hold.

Report on the State of the Church

A committee was appointed six months ago to make a brief report to the Biennial Meeting of the Federal Council on "trends or problems that seem to merit special consideration during the coming biennium." The committee does not speak in any representative capacity or for official adoption but as a group of Christians reporting what they see in the life of the Church which should be brought to the attention of the Council.

The committee, which presented its report at the Cleveland meeting through Bishop James C. Baker, was composed of the following members: John C. Bennett, Chairman; Leila Anderson, James C. Baker, J. Hudson Ballard, Mrs. J. D. Bragg, E. C. Farnham, Sanford Fleming, Elmer A. Fridell, Theodore M. Greene, William Stuart Nelson, Holmes Rolston, Katherine W. Sellers, Gordon A. Sisco, B. Julian Smith, William Bertrand Stevens, and A. R. Wentz.

Printed copies of the Report may be obtained from the office of the Federal Council at 10 cents each, \$3.00 for 50, \$5.00 for 100.

Family Problems in War Time

"The Christian Family in War Time" is an eight-page folder bringing in attractive form some of the best things from the conference on Conserving Christian Family Life in War Time, held in Chicago in September. It indicates what war does to the family and what family members can do for one another. It has condensed program suggestions as to how churches can serve families, including those which are uprooted in the present emergency.

The spirit of the conference is conveyed in such fragments from the report as the following: The Christian family can withstand the hazards of total war because its inner life is sustained by a concern to help each person to fulfil his highest capacities for growth in Christian character. It finds God an unfailing source of power for the reconstruction of shattered hopes and relationships. Its suffering is not destructive but redemptive. It accepts the way of the Cross. Whatever its joys or sorrows, it identifies its life with God's purpose to redeem and transform humanity into the Blessed Family of God.

Pastors will find this an inspiring thing to distribute. Copies can be had at 2c each, 15c per dozen, or \$1.00 per hundred from the Federal Council, 297 Fourth Avenue, New York.

Various Messages and Resolutions Adopted by the Council's Biennial Meeting

A. To Our Church Members in All Branches of Our Nation's Service

Brethren:

We, the official representatives of the Churches gathered together in the Biennial Meeting of the Federal Council of the Churches of Christ in America, send you our affectionate greetings.

You are with us in our every thought, word and deed. We are with you in every minute of your lives of service. May all of us prove worthy of the trust we share.

We here offer our corporate prayer that God's blessing and the abiding fellowship of His Church may comfort, strengthen and sustain you.

The blessing of God Almighty, Father, Son and Holy Spirit, be with you this day and forevermore.

Faithfully yours,
The Federal Council of the Churches
of Christ in America.

B. To Christians of Other Lands

To Our Brothers in Christ in Other Lands:

Across all the divisions of nation and race our thoughts go out to you as members, with us, of the universal fellowship of the Christian Church which God has created by His Holy Spirit. We rejoice that it is a fellowship which neither distance, nor language, nor color, nor political loyalty, nor war can destroy. In spite of all the cleavages that sunder men today, our fellowship in Christ remains unbroken. We declare our unity with you in every land who witness to the Word of God and hold fast to the Christian faith.

Many of you, living under the Cross, steadfast under hardship and persecution, have inspired us to greater faith and courage. What St. Paul wrote from prison to the Philippians is true of many of our harrassed fellow-Christians today—because of their bonds we "are more abundantly bold to speak the word of God without fear"; the things which have happened to them "have fallen out unto the furtherance of the Gospel." (Phil. 1:14,12).

We pledge to our fellow Christians everywhere an unceasing comradeship in prayer, beseeching our common Father that He will vouchsafe His light and comfort to those in affliction and His strength to those under the burden of grievous trial. We pledge ourselves also to a comradeship in service for the healing of the nations, rededicating ourselves to Him in Whom alone is the way of peace and reconciliation.

C. Anti-Semitism

The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people

of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.

The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting and prayer. We associate ourselves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.

We confess our own ineffectiveness in combating the influences which beget anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.

We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

We recommend that the officers of the Federal Council transmit this action to the Jewish leaders in person.

D. The Chaplaincy

The Federal Council of the Churches of Christ in America, in biennial session in Cleveland, Ohio, December 8-11, records its strong sense of the obligation resting upon the churches to provide chaplains in sufficient numbers to furnish a pastoral ministry to all the men in the armed forces of the United States. In view of the rapid increase in the size of the army announced for 1943 there is a clear need for a much larger number of chaplains.

We urge ministers who have the requisite qualifications to consider whether they should not offer them-

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selves for the chaplaincy in the Army or Navy. We urge churches to make such adjustments in their work as are necessary to release an adequate number of ministers for service in the chaplaincy. We regard this service as the greatest spiritual and evangelistic opportunity among American young men today.

E. The Problem of Food for Europe

The plight of those European peoples, who, after heroic resistance to the aggressors, are now enduring subjugation and desperate suffering claims the sympathy of all informed Americans, and weighs especially upon the consciences of Christians.

Much of their distress cannot be relieved until they are freed from the grip of their conquerors. But whenever it is possible to alleviate any part of their present sufferings, and especially to maintain their lives, without giving vital aid to their oppressors, we believe the American people will wish to have it done.

It seems that ample measures in their behalf have not yet been taken, partly because the desperate extremity of their present condition is not known, partly because it has been assumed that help cannot be rendered without material assistance to the enemy. The fact is that unless such necessities as powdered milk and vitamins are made available, a very considerable proportion of the population of Belgium, and possibly other subjugated nations, may perish before the war's end. We believe the peril now threatening these people must be faced and measures must be taken to save them from epidemics and even starvation.

We do not advocate a scheme of general relief. What is proposed is merely the extension to other areas in desperate need of the plan already functioning with the full approval of the Allied Governments for the relief of Greece, provided the occupying powers will agree to the same conditions and safeguards of its administration.

The plan involves the purchase of supplies in the United States, their transport in neutral ships to neutral ports, trans-shipment in sealed cars to the areas of want, and direct distribution to those in most desperate need under the supervision of a competent and trustworthy international commission of neutral Red Cross officials.

Through such means, millions of lives of our Greek Allies are now being saved, without aid to the Axis and to the satisfaction of Allied Governments. We cannot do less for the succor of others of our Allies who also fought valiantly in defense of freedom, and who suffer their present afflictions in the common cause.

F. Churches and Defense Communities

The re-ordering of our industrial life as a consequence of war has necessitated fundamental readjustments of national habits. Industrial defense communities have arisen. Problems confront the Church both in these areas and in the communities from which the workers have come. The Church recognizes its responsibility to

render full service to all and seeks to organize its ministry to the community so that it can meet its constituency at such times as workers may be released from industrial duties. The Church is appreciative of the co-operation received from responsible leaders of government, industry and labor wherein efforts have been made to adjust the work schedule so that workers may have opportunity of fellowship with others in the religious life of the community and the privilege of worship in public religious services.

It is suggested that the approach to industry, labor and government to secure further coöperation shall be made by inter-faith committees.

G. The Proposed National Lottery

Whereas, measures are pending in the national Congress looking toward the inauguration of a national lottery as a war revenue measure, therefore be it

Resolved, That the Federal Council of the Churches of Christ in America urge upon the constituency the importance of alertness and active opposition to such measures as threatening the establishing of a form of gambling which is demoralizing to the community generally and to youth especially.

H. The Situation in India

The National Christian Council of India, the Metropolitan Bishop of Calcutta, and other British Church leaders having urged the British Government to take the initiative in further efforts to resolve the Indian deadlock, be it

Resolved, That the Federal Council of the Churches of Christ in America communicate, through its secretary, with Lord Halifax expressing the concern of American Christians that further attempts at solution be made.

Essay Contest Postponed

Because of circumstances which have arisen since the announcement was made in the November issue of the BULLETIN, it has been found necessary to postpone the Zelah Van Loan World Friendship Essay Contest for youth. The Commission to Study the Bases of a Just and Durable Peace, which was to have sponsored the contest, hopes that it may be held at a later date.

1943 Fellowship of Prayer

For the twenty-fifth consecutive year the "Fellowship of Prayer" booklet has been prepared for use during the Lenten season. This year Lent begins on March 10.

The author of the 1943 edition is Dr. Gaius Glenn Atkins, formerly of Auburn Theological Seminary.

The "Fellowship of Prayer" booklet sells for \$2.00 per 100 (2c in any quantity) and may be ordered from the Department of Evangelism, 297 Fourth Avenue, New York.

• News of State and Local Cooperation •

Staff Changes

Rev. Virgil E. Lowder has been appointed secretary of the Department of Social Service of the Chicago Church Federation. Mr. Lowder was formerly director of religious work at the University of Maryland and held pastorates in two New York City churches where he was active in the work of the Greater New York Federation of Churches.

The department of social service of the

Chicago Church Federation was founded in 1938 to correlate the various social services of the Protestant churches in the Chicago area. It links together the churches and the social agencies of Chicago and aids the ministers to find specialized help through social agencies toward the solution of their more difficult social problems. Through its Boys Court Service it supervises and aids in the social readjustment of approximately three hundred delinquent boys each month.

Mr. Lowder came to Chicago two years ago and was associate minister and director of religious education at the New First Congregational Church of Chicago while he studied toward the degree of Doctor of Philosophy at the University of Chicago.

As the BULLETIN goes to press word has just been received of the appointment of the Rev. Willis R. Ford as the executive secretary of the Council of Churches and Christian Education of Maryland-Delaware, Baltimore, Maryland. Mr. Ford comes to this position from the executive secretaryship of the United Churches of Scranton and Lackawanna County. A native of Altoona, Pa., he studied at the Boston University Schools of Religious Education, of Theology, and of Education, receiving his Bachelor's degree in 1931, his Master of Arts in 1932, and did graduate work toward his Ph.D. degree in 1932-33. From 1933 to 1936 Mr. Ford served as pastor and director of community education of the Lincoln-Northport Larger Parish in Maine. In 1936 he became the director of religious education of the United Churches of Lackawanna County, from which position he was promoted to the executive secretaryship in 1938.

Under Mr. Ford's leadership the United Churches of Scranton and Lackawanna County have widely expanded their services. Among the interesting developments are the following: a Leadership Training School for ministers and church leaders enrolling 700; 28 Vacation Bible Schools enlisting the participation of 107 churches and enrolling 2,400 pupils; the Mt. Dewey Mission to care for the social and spiritual needs of people in neglected areas; a Council of Church Women; the National Emergency Commission to meet the wartime needs of churches, civilians, and men in the armed forces; the merging of the Lackawanna Bible Society as one of the commissions of the United Churches for the purpose of distributing and selling religious books and Bibles.

Mr. Ford is an ordained clergyman of the United Lutheran Church of America and is a member of the Central Pennsylvania Synod. For the past twelve years he has served as a member of the faculty of the Lutheran Training School at Biglerville, Pa., under the direction of the Parish and Church School Board of the United Lutheran Church.

Mr. Ford begins his work with the Maryland-Delaware Council on January 1.

A Rural Community Civic Council

Under the leadership of the pastors and the Parent Teachers Association, the "Weyers Cave (Va.) Civic Council" has been formed with the following proposed purposes and objectives:

1. To express, through fellowship, cooperation, and service, the essential unity of the organizations and citizens of this community.

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2. To provide an agency for the coöperation of the religious, civic, recreational, educational, and other organizations in and about Weyers Cave.

3. To provide guidance through the advice of the Council to constituent groups on such matters as pertain to community welfare.

4. To set up a Calendar of Events for the entire community several weeks in advance, in order to preserve unity and eliminate conflicts of dates.

5. To provide for the enrichment of the life of every citizen of the community and to provide for the general welfare of every person, either through existing organizations or through the appointment of additional groups or committees.

6. To provide recreational, educational, religious, and fellowship advantages to those not at present enjoying the privileges.

The Civic Council shall be made up of one representative from each of the organizations within the community—the churches, school, and all other groups desiring to participate.

1. The Council shall choose its own officers, for a term of one year, and these shall not succeed themselves.

2. Constituent organizations are invited to contribute to the treasury to meet current expenses.

3. It is understood that the actions of the Council are advisory only.

4. The sponsoring of new community activities such as union religious services,

community picnics, forums, etc., is within the province of this group, subject to the approval of constituent bodies.

Maine Council Extends Work in Defense Areas

Bringing to a conclusion plans begun in May, the denominations of Maine, working together through the Maine Council of Churches, have now completed plans for the employment of one additional full-time staff member and one part-time worker to give service and leadership in Maine defense areas. A special committee of the Maine Council on Ministry to Defense Areas, headed by the Rev. Harold C. Bonell of Portland, has drawn up a 10-point platform for this work and recommended a \$2,400 budget for the year 1943, in addition to the Maine Council's usual budget of about \$4,000.

A special Committee on Comity, named by the Interdenominational Commission of which the Rev. Rodney W. Roundy is Chairman, has allocated specific responsibility for ministry to housing developments to nearby churches which are equipped to handle this additional load, and has made provision for religious services to be started in areas now inadequately served.

The Maine Council of Churches states that the success of this plan in ministering to the thousands of nominal Protestants now crowded into southwestern Maine cities is dependent upon (1) the willingness

of the people in these areas to welcome the newcomers into Christian fellowship; (2) the response of church members to the request of the Committee on Ministry to Defense Areas for volunteer workers to serve with employed leaders; and (3) financial support from individuals and churches. Some aid will be given by national denominational boards, but several hundred dollars must be provided by the Maine Council of Churches.

Brooklyn to Hold Christian Mission

The Brooklyn Church and Mission Federation has announced plans for a "Christian Mission" in the city of Brooklyn to be held the week of January 17, 1943. The Mission will be held under the auspices of the local church federation with the approval of the executives of the larger denominations and most of the smaller ones. It is contemplated that preaching services will be carried on each evening in six strategic centers with subcommittees in charge of each district's program. There will be other preaching events during the day before various groups, such as student bodies, employees, etc. A district chairman will call all the clergy in his district together for a planning session, with the expectation of reaching some of those not now under the influence of the Church and reawakening the spiritual energies of local church life.

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by Arthur C. Millspaugh

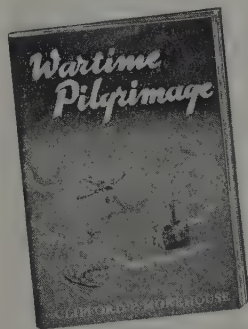
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• Among the New Books •

Religion and the State in America

By PROF. EVARTS B. GREENE

New York University Press. \$2.75.

The sub-title of this compact volume, by Professor Evarts B. Greene, of Columbia, "the making and testing of American tradition," describes its main value. The author deplores the neglect of such study by Amer-

icans who, until recently, did not see its relation to current problems. Today, as our government extends control over our economic life, can we be sure that it will not do so over other "social concerns," as legislative bodies have already done to no slight extent?

In the old world heresy even had been subject to civil penalties, and Professor Greene considers the question as to how far medieval theory and practice survived the Protestant Revolution. The idea of

coöperation between Church and State was accepted alike by Protestant and Catholic governments, and in most Protestant countries there was a tendency for the State to become the dominant partner, although sectarian groups, like the Anabaptists, "regarded religion as quite outside the sphere of political governments."

The English Church had accepted a much closer control by the State than in the medieval system. This was "the Church-State system familiar to our early colonists." Likewise not less significant was the social philosophy of its Puritan critics, which had its roots in the theory of John Calvin. Thus European ideas were transplanted, in various forms. The Catholic colonizing powers sought uniformity in ecclesiastical affairs.

It was Roger Williams who most definitely challenged the doctrine that the State might take cognizance of errors in religion. On the whole, for a century and a half of colonization, "European ideas of Church and State were thus actually transplanted."

There were, however, liberalizing factors, among them the Great Awakening on the one hand, and its antagonist, Rationalism on the other. On the eve of the Revolution church establishments existed in a majority of the thirteen colonies but were "clearly losing ground."

The Continental Congress was sympathetic to religion in general and the Christian religion in particular. Separation of Church and State in New England came only after half a century of controversy, and Massachusetts ecclesiastical conservatism suffered defeat in amendment XI to the Constitution of 1780. In 1833 separation in Massachusetts became complete.

Such separation in American theory and practice, however, did not prevent state and federal recognition of religion "as a desirable part of the social order" and state constitutions used religious phraseology. Laws were enacted against blasphemy. Laws have been relaxed as concessions to such bodies as the Friends, Moravians, and Mennonites in regard to taking oaths and bearing arms. American politicians, however, still play upon religious sympathies, and antagonisms and bigotry have not vanished.

The American tradition faces its test in the field of education, exemplified in the Catholic, and to a lesser extent Lutheran, dissatisfaction with strictly secular education.

The issue on the question of conscientious objectors is described, on which members

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- 1) Each manuscript submitted must be written by one who has never before had a book manuscript published.
- 2) No fiction and no poetry will be considered, and, while there is no definite limit as to subject matter, it must be remembered that this manuscript will be published by a religious publishing house.
- 3) Each manuscript submitted must be not less than 40,000 words in length and be typewritten, double-spaced, on one side only of white bond paper, approximate size 8½x11 inches or 8½x14 inches.
- 4) Each manuscript must be accompanied by an entry form which the publisher will supply to those requesting it.
- 5) Manuscripts must be received by the publishers not later than May 31, 1943. The announcement of the prize winning manuscript will be made on September 1, 1943. Manuscripts will be adjudged by the Editorial Staff of Abingdon-Cokesbury Press.
- 6) Manuscripts which do not win the award, but which, by reason of their excellence, are adjudged worthy of publication, will be published by Abingdon-Cokesbury under the usual royalty arrangement with the author. Such manuscripts will take their place on the Abingdon-Cokesbury list and be nationally advertised and marketed with other Abingdon-Cokesbury books.
- 7) Manuscripts will be carefully safeguarded while they are in the possession of Abingdon-Cokesbury Press, but the publishers cannot be responsible for lost manuscripts. Those not accepted for publication will be returned.
- 8) The publishers reserve the right to withdraw the award should no manuscript submitted be adjudged worthy of it.


Contestants should write to ABINGDON-COKESBURY for any further information; also, for the entry form which is required with each manuscript submitted. Address BOOK EDITOR, Abingdon-Cokesbury Press, 150 Fifth Avenue, New York, New York.

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of our Supreme Court are in wide disagreement, quoting Chief Justice Hughes: "In the forum of conscience, duty to a moral power higher than the State has always been maintained" as a "supreme obligation."

The general impression one gains from this study is that we have not yet settled the relations between Church and State by our theory of "separation." Which is perhaps little more than a way of saying that politics and religion are inseparable, and subject to constant more or less experimental enactments. C. S. M.

Mental Illness: A Guide for the Family

By EDITH M. STERN
The Commonwealth Fund. \$1.00.

This book is as close as any volume can come to being an answer to prayer. What should we do when mental illness strikes a relative? Should he be sent to a hospital? What kind, and what will happen to him there? What treatment will he get? Will he recover? How should we act toward him? These are only some of the questions answered in this astonishingly practical and useful little book.

Mental illness serious enough to require hospital care strikes about one out of twenty people at some time in their lives. It *can* happen here. But a large part of the suffering it so often entails to relatives is unnecessary, and is based on ignorance. After illness has struck, says Samuel W. Hamilton, M.D., of the U. S. Public Health Service in his foreword, "even a careful explanation seems to go right over the relative's head, not because he is unintelligent

but because he is preoccupied." Moral: knowledge in advance.

Not only should the volume be read and available for reference by every pastor, but it may be placed safely in the hands of families without mentally ill relatives (as an insurance measure) as well as those for whom mental illness has become a personal problem. It is non-technical, practical, readable, accurate.

The address of The Commonwealth Fund is 41 East 57th Street, New York, N.Y. Special rates are available for quantity purchases. S. H.

Our Eternal Contemporary

By WALTER MARSHALL HORTON
Harper & Bros. \$2.00.

The doctrine of the Person and Work of Christ, much neglected in recent theology, is vigorously revised by the Oberlin theologian. He breaks sharply with the prevalent idea that all we need is "the simple ethical religion of Jesus." He insists that it is impossible to separate the religion of Jesus from the metaphysical and mystical religion *about* Jesus, since in the New Testament the two are inextricably intertwined. He also contends that our doctrine of God and our doctrine of man are hopelessly incomplete when they stand alone, for the problem of the *relationship* of God and man must be answered. Christ is held to be the answer to this question.

The doctrine of Jesus is developed under three heads: (1) Jesus as Leader, (2) Jesus as Savior, (3) Jesus as Victor. Under each head there is, first, a presentation of the New Testament materials and then an interpretation of what it means to our own generation to think of Him in these three ways.

There is a strong emphasis on God's actual entrance into history in Christ. Calvary was not merely a "manifestation" by God for men. In Jesus' death there was established a "historic nucleus of right relationship between God and man."

A fresh approach is made to the meaning of eschatology. The heart of the doctrine is the faith that what God has begun in Jesus He will bring to final triumph. In a real sense, Dr. Horton says, every Christian should be an "adventist," living in an assured faith that what Jesus began will come to its completion. S. M. C.

The Servant of the Lord

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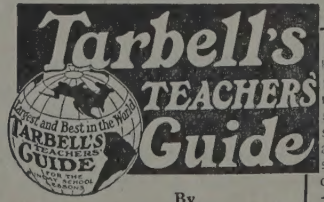
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analysis of "the contemporary mind" to which the preacher of today must address himself, and of the relation between the "timeless" and the "timely" in preaching is masterful. S. M. C.

Christian Symbolism in the Evangelical Churches

By THOMAS ALBERT STAFFORD

Abingdon-Cokesbury Press. \$2.00.

Here is an interesting and amply illustrated book which pioneers in a little-explored field so far as most "evangelical" Christians are concerned. Yet it scarcely lives up to Dr. Ernest Fremont Tittle's praise (in the Introduction) for "distinguishing between the important and the trivial," nor to its own evaluation of "meaningful simplicity" (p. 2). Four-fifths of the text consists of topically arranged but essentially detached descriptions of several scores of historic symbols and of the use of symbolism in church architecture. This is supplemented by a glossary of ecclesiastical terms which "evangelical" Christians need to know in order to understand the literature of symbolism. In these respects the book is a valuable reference work with a convenient arrangement of facts.

It also performs a sort of Emily Post function as to ecclesiastical proprieties in this field. But the introductory chapters on symbols and their "restoration" in connection with the recent liturgical movement are essentially thin and will scarcely save the reader from falling in imitatively with contemporary trends. At most they may apply a corrective to the horrendous offices of the professional church "decorator." But for any compelling reason why "evangelical" churches should increasingly use symbolism in their church architecture and the tributary plastic arts, the reader must go elsewhere, say to some of the books listed in the excellently organized bibliography. Here he may learn why symbolism is organic for faith, integral with worship, and dynamically creative in the contemporary religious life. Of course one must not scold an author for not doing what he never undertook to do, but in this case the author's "evangelical" public will surely need a profounder understanding than the book gives before it is in a position to give profitable consideration to its multiplicity of facts. H. P. D.

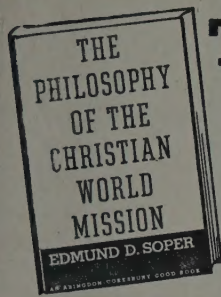
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